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hardly reached the inner peace which he sought." In the chapter on Plutarch (III.), although the treatment is much more extended, one misses the same firm grasp on the central truths; or it may be fairer to say that the position of Plutarch as the apologist of popular superstitions, the patron and harmonizer of conflicting cults and creeds, does not admit of the same direct and comprehensive definition.

When Doctor Glover comes to Christian leaders, his chapter on Jesus of Nazareth (IV.) claims first attention. Taking it at its own valuation, not as an attempt at a complete representation of the personality of Jesus or a complete interpretation of his historic significance but purely as a characterization, this chapter is one of the most satisfying portions of the book. One will search far in modern literature to find such a thoroughly sane, natural, and illuminating portrayal of Jesus as is here given—his personal life, his thought of himself, his teaching, all are given to the reader freshly, without commonplace, without predisposition, but with such insight as is essential to understanding.

In the remaining portions of the book the quite uncommon catholicity of the writer's mind is shown in his power to understand such widely divergent men as Celsus, Clement, and Tertullian. The chapter on Tertullian is little less than the rehabilitation of a great figure in the early church, possibly too apologetic, too magnanimous, but solid and correct in its attempt to judge the great leader in the light of his own day and his own problems.

These portraits of individual men are the crowning excellence of the book. Accompanying them are many helpful comments on the larger movements of the age, the rise and decay of philosophical doctrines and religious cults, the interplay of pagan and Christian forces, and so on. But the book makes no claim to be a constructive history of the subject it handles, and it is not. One naturally contrasts it with the noble work of Samuel Dill in the same field, *Roman Society from Nero to Marcus Aurelius*. Considered as a constructive history, the older work is the better. But they stand as complementary rather than as competing with one another.

The scholarship and literary quality of Doctor Glover's book are fine. At times the massing of quotations and citations almost chokes the progress of the narrative but it emerges strong and steady on the other side. Most of all it is a book which helps one to feel the deep religious problem of the age. In that measure it is in the best way original and constructive.

ARLEY BARTHLOW SHOW.

Vie de Sénèque. Par RENÉ WALTZ. (Paris: Perrin et Cie. 1909. Pp. 462.)

UNFORTUNATELY Seneca found no adequate biographer in antiquity. While his own works exhibit him as writer and philosopher, they furnish

scanty information as to his life and tell us almost nothing directly of his political career. For this we must rely on Suetonius, Dio Cassius, and especially on Tacitus. At most, the amount of information which these writers give is not large; yet on their data M. Waltz has built a stout book dealing with Seneca's political life, to which he avowedly limits himself, so that his title should more properly be, "La Vie Politique de Sénèque". To accomplish his purpose, however, the author has felt it necessary to recount again in detail the history of the period; at times, indeed, so much is included that we run the risk of losing sight of Seneca in the crowded forest of the narration. Certainly here the half would have been more than the whole. The book would also be more effective if it treated Seneca's philosophy somewhat more fully, for it is obviously impossible to judge Seneca's political life without considering his philosophic views, as indeed M. Waltz is frequently obliged to do. Seneca's influence during the happy *quinquennium Neronis* can only be understood by taking into account the Stoic doctrines which he cherished; and furthermore we must believe that he was determined, or at least was justified to himself in many of his acts and compromises by the Stoic doctrine of political expediency: for example, in his opposition and final hostility toward Agrippina, to whom he had owed his recall from exile, and even in his approval of the fiction adopted by the senate after the murder of the empress-mother. Such a view, however, does not force us to see therein an adequate excuse for Seneca's actions, as our author appears to do.

Seneca's life, according to M. Waltz, is naturally divided into two main periods. The first reaches to the year 49 A. D., when, at the instance of Agrippina, he was recalled from exile, made praetor, and installed as tutor of Nero, then in his eleventh year. Hitherto Seneca had been known almost wholly as a learned philosopher; he had taken little part in politics, having held only the quaestorship. But his introduction into the imperial household as director of the young prince, and his position, shared only by the praetorian prefect Burrus, as chief adviser to the emperor after the year 54, gave him a position of extraordinary political influence, which continued for eight years until, deprived of Burrus and overcome by the adverse influence of Poppaea and Figellinus, he was forced to withdraw into a retirement which was destined to end in 65 A.D. with forced suicide. It was circumstances then which forced Seneca into a position of political power to which neither his tastes nor ambitions especially inclined him; faithful, however, to the political teachings of the Porch, once embarked on this career of influence, he raised himself to the position attributed to him by the elder Pliny—*princeps eruditonis ac potentiae*; thus realizing Plato's ideal of the philosophic ruler.

In accordance with this general view of his subject's life, M. Waltz has divided his work into four books, of which the first, *La Première Carrière de Sénèque*, brings us to the end of Seneca's exile in 49 A.D.;

the second, *Acheminement vers le Pouvoir*, closes with the year 55, in which by the murder of Britannicus and the repression of Agrippina Nero sought to secure his imperial position; the third, *Le Ministère de Sénèque*, discusses in much detail the character of the government as directed by Seneca, down to 59 A.D., which year probably marks the high tide of the minister's influence and prosperity; the fourth, *La Retraite de Sénèque*, carries us through Seneca's dismissal to his death in 65.

The work is clearly written in a graceful style. The author shows himself well acquainted with his sources, accurate, and careful; but, as he says in his introduction, he has given little attention to criticism of his authorities, accepting their statements freely, endeavoring to reconcile their contradictions when possible, when not, to present their divergent views impartially, unless confident that one account is to be preferred. M. Waltz's final estimate of Seneca is decidedly more favorable than that generally given; indeed at times he is almost panegyrical. But Seneca's obvious weaknesses will probably continue to determine men's judgment against him. Nevertheless, M. Waltz is largely right in regarding him as the natural successor of Augustus in his endeavors to secure personal liberty, supremacy of law, and the independence of the senate. The example of Augustus, however, was far from being the only or even the main spring of Seneca's efforts; and certainly the kindly rule of the Antonines was not chiefly determined by Seneca's ministry, as M. Waltz implies, but by a multitude of influences, of which Seneca was only one.

CLIFFORD H. MOORE.

BOOKS OF MEDIEVAL AND MODERN EUROPEAN HISTORY

The Development of Hungarian Constitutional Liberty. By Count JULIUS ANDRÁSSY. Translated from the Hungarian by C. ARTHUR and ILONA GINEVER. (London: Kegan Paul, Trench, Trübner and Company, Ltd. 1908. Pp. v, 465.)

ONE cannot help wondering just what public Count Julius Andrásy had in mind when he wrote the above work and still more for whom the translation was designed. Presumably not the general reader, as it takes for granted a very considerable preliminary knowledge of both English and Hungarian constitutional history—an accomplishment which is rather uncommon at least among English-speaking peoples. Without this knowledge it is hard to follow the author, for what he has given us is not a continuous narrative, but a succession of assertions based on facts which he mentions without describing, presupposing our familiarity with men and events. As the style is prolix not to say turgid, the book is wearisome reading; indeed it is one of those where he who forgets to put in his book-mark when he stops is likely to be sorry when he takes the volume up again. On the other hand, it is hardly meant for